

Registered.

THE NUR AFSEAN

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EDITORIAL NOTES.

FOREIGN TELEGRAMS.

The Egyptian Government decided on the 12th ultimo that belligerents should not be allowed to escort prizes through the Suez Canal. It is presumed that this contributed to the release of colliers seized in the Gulf of Suez.

The torpedo boats which left Port Said for Algiers and returned, have been ordered to leave again and to be refused any further coal.

Another torpedo boat passing the Canal has collided with, and sunk an Egyptian Revenue cutter, and it is expected that the Canal will be blocked for twenty-four hours.

Reuter's correspondent wires from Tokio that bombs were thrown at the residences of the Foreign Minister and Secretary at Legation. Both escaped injury. The outrage is attributed to intrigues of the anti-Japanese faction.

Reuter wires from Ying-kow that owing to the impossibility of defending the coast, the Russians are preparing to retire on the main railway, and depend upon an engagement inland to arrest the Japanese advance. General Kuro-patkin and Admiral Alexeieff's headquarters will be at Mukden.

The damage sustained by the Russian warship in the two engagements at Port Arthur is estimated at £7,000,000.

The Russian gunboat *Rubynika* has been captured by the Japanese and taken to Sasebo.

Colombo, March 6.—The Indo-China Company's steamer *Uta Sang*, fitted out by the British Government for the carriage of Russian sailors, arrived at Colombo to-day. She has on board 260 rescued Russian sailors and Captain Stephanoff, the Captain of the warship *Varyag*; one Lieutenant, two Engineers, a Surgeon and a Chaplain, the prisoners being mostly those rescued from the *Varyag*. The guard consists of 60 British Marines, with a Naval Surgeon and four officers, under Captain Harris.

A telegram from Port Said says that Admiral Wroblewski's squadron sails for Cadix to-day, and remains about the Mediterranean, where the Baltic fleet joins him in June.

The Russians are reported to be retreating slowly towards the Yalu River, and apparently intend making that the scene of the first engagement, according to the original plan of campaign.

A telegram received at St. Petersburg from Vladivostok states that five Japanese warships have bombarded the town for fifty minutes. Details will follow.

Later news received at St. Petersburg from Vladivostok states that the bombardment occurred at 1.25 this afternoon; five Japanese battleships and two cruisers fired all their guns at a range of five miles. No damage was done, as most of the two hundred Lyddite shells fired sailed to explode.

The Russian batteries made no reply, awaiting the closer approach of the enemy, who retired.

The Japanese ships were covered in ice.

Reuter wires from Tokio that the Russians are briskly fortify-

ing Antung and withdrawing scouts from the neighbourhood of Anja towards Kasan. It is believed they will make Antung the base of operations.

London, March 5.
Reuter wires from Aden that General Egerton has sent a message to the Mullah that the Government is determined to prosecute the operation until he is captured or killed, and that surrender will not be accepted unless he brings a proper proportion of rifles.

Allahabad, March 8.
London, 7th March.—The most important news to-day is contained in a telegram from the Tientsin Peking correspondent describing a tour in Manchuria. Dr. Morrison shows that Russia is intriguing to secure the neutrality of Niuchang to the prejudice of Japan, and at the same time Russian troops are violating neutrality in the territory between the Great Wall and the Liao river.

London, March 7.
As published, the telegram from Admiral Alexeieff transmitting the Vladivostok Commandant's report ends abruptly with the words, "enemy opened fire." Yesterday evening a message regarding the bombardment were not official. They estimate the bombardment to cost twenty thousand pounds. The shells used were mostly six and twelve inch.

A fund is being raised in London for the widows and families of Japanese soldiers and sailors killed in the war, and has reached £27,600.

Russian scouts report that the Japanese landed at Plaksin bay, and are returning in order to try a more practicable route towards Manchuria, the passes being blocked by avalanches.

London, March 7.—A body of 2,500 Japanese troops in attempting to cross the Korea and Manchuria mountains have suffered terribly. So many perished that the march was abandoned.

The New Zealand town of Opoitiki has been razed to the ground. The inhabitants fled about the ships in the bay.

London, Feb. 21.—It is officially stated at Tokio that contraband of war, as defined by the Japanese Government, consists of two classes. The first class comprises military weapons, explosives, and the materials used in making them; warships and other articles intended to be solely used in war. The second class comprises provisions, drink, horses, vehicles, coal, timber, coin and gold and silver bullion, and the materials used in the construction of telegraphs, telephones and railways.

The articles in the second class are to be regarded as contraband only when destined for the enemy's army or navy.

London, March 8.—The Japanese took possession of Hailu-shan, Elliott Islands, on February 28th. They found only stones of coal and signalling flags. The Russians having evacuated the place on the 23rd.

Captain Warnford, Assistant Political Agent, was shot dead on the 3rd instant by an Arab in the Aden Hinterland.

EDITORIAL NOTES.

The *Christian Patriot*, in reviewing 'Hindu Social Reform,' a book published by the Madras Hindu Association, closes with the following pertinent remarks:—

"The essays are well-written, but are a singularly unsatisfying contribution to the subject. Elaborate arguments and high sounding phrases only brighten the feeling of dissatisfaction at the result of the arguments. The Social Conference leaders have in the earlier years spoken on precisely the same lines; so these views are no new thing. We should rather take this volume of papers and the existence of the Madras Hindu Association, as proof that provincial needs bulk greater in Madras than the problem of national homogeneity in social reform matters. This is an attitude that many regret. On the other hand a section of the old social reformers think that there is room for both organizations. At any rate each represents a distinct phase of social reform. The older body wants social reform at all costs short of a revolution. The Hindu Association does not want social reform—unless there is a revolution. The difference in view arises from difference of standpoint. The Conference thinks that Hindu society is bad enough. The Association thinks social reform postulates a worse state than at present exists. So long as the point of view differs there must be a drawage."

That reforms great and drastic are necessary is evident on all sides, but agreement as to principles involved is hard to be established. A great difficulty is to find reformers who are willing to adopt their own principles.

A Muhammadan writer in *Al Badr* illustrates the sad plight of the modern Muslim in his controversy with the Christian. The orthodox party regards all prophets as sinless. The Qur'an and the Traditions are however against them, for according to these Jesus only is sinless. Of all others, notably Adam, Noah, Abraham, David and Muhammad, it is distinctly said that they either confessed themselves to be sinners, and repented of their sins, or that they were commanded by God to repent of their sins. We as Christians point out to our Muslim friends the unique character which their sacred writings give to Jesus. This prophet, according to the testimony of the Gospels, which have been attested as the Word of God by the Qur'an itself, declared himself to be the Messiah, the Son of God, the Saviour of sinful men and the Judge of the living and the dead. Our contention is that these claims of the only sinless prophet of Islam are true, being attested not only by the unique character of the claimant but by his miracles and especially the miracle of all miracles, His resurrection from the dead.

This position of the Christians is impregnable. The

only possible resort is (1), the claim of corruption of the record, which has been refuted a thousand times; or (2), the abrogation doctrine, which cannot apply, because historical facts cannot be abrogated; or (3), the denial of the whole record as a fabrication, which places the Muslim in the dilemma of either denying the attestation of his prophet to the truth of the Former Scriptures, or of throwing all the Books to the winds as uninspired and incredible.

Al Badr's claim that Christians ascribe Divinity to Jesus because he is sinless, is futile and reveals the gross ignorance of the writer. But he goes further and exhibits his perversity in what he fancies to be Biblical interpretation. He says, that according to the Gospel, Jesus is not good because (a) 'He said so'; because (b) he accepted the baptism of John, which was a baptism of repentance, and (c) the descent of the Spirit came after baptism and therefore suggested previous unfitness for this blessing! This is no new argument. It is the usual perverse misconstruction of the Bible teaching, suggesting the straits to which Islam is driven in its determination not to have this man to rule over them.

1. Jesus did not say he was not good. That thought is an unwarranted inference. He did ask the young inquirer, "why callest thou me good? Only one is good, that is God." The same Jesus also said "Which of you convinceth me of sin?" His purpose in the passage alluded to above is the reverse of that inferred by *Al Badr*. It was to call attention to Himself as God manifest in the flesh. In accordance with this claim, he commanded the young man to sell all he had and to come and follow Him. The inference of *Al Badr* ignores all Jesus said of Himself, as existent before Abraham (John 8:58); as the raiser of the dead (John 5:29); as the Judge of the Judgment day (Matt 25:31-46); as being God incarnate. "He that hath seen me hath seen the Father" (John 14:9-10). These are not the claims of Christians but the claims of Jesus the Christ.

2. The inference from the baptism is equally mistaken and entirely ignores the statement concerning the Baptist when he forbade Him saying "I have need to be baptized of Thee." "And Jesus answering said unto him, Suffer it to be so now; for thus it becometh us to fulfil all righteousness. Then he suffered him." From this it is plain that John recognized in Jesus coming for baptism an incongruity. He was not a penitent like the rest. But why then be baptized? The answer is "It was necessary to fulfil all righteousness." The Messiah came as the Second Adam and began His work where the first Adam left it. As the Divine Substitute he assumed "the sin of the world." Hence John's declaration, "Behold the Lamb of God, which taketh away the sin of the world." He assumed the place of a penitent not confessing his own sin but "the sin of the world."

3. The descent of the Holy Spirit in the form of a dove was not a sign of forgiveness as *Al Badr* fancies, but the Divine attestation to the Messiahship of Jesus. It was the sign which had been promised to John and it was the Divine attestation of the Father to His Son, now incarnate, "This is my beloved Son in whom I am well pleased." (Matt:3:17).

We see then that in every one of the passages quoted by *Al Badr*, Jesus is shown to be the Messiah, the spotless Lamb of God, the God-man reconciling the world to Himself.

Current Thought & Incident.

DID JESUS DIE ON THE CROSS ? *

II.

In this article we proceed to indicate the historical facts which lie behind the Qadiani's assertion that Jesus did not die on the cross.

As we saw in our article of last month, all the historical accounts of the crucifixion, Roman, Jewish and Christian, agree in stating that Jesus died on the cross. Indeed this was never denied in ancient times at all. No one had the slightest doubt about the fact.

In the second century A. D. numerous eclectic sects arose around Christianity. Among these sects the Gnostics were probably the most important, as they were very active in philosophic speculation and in the formation of theology. They exercised a very great influence not only in Greece, Egypt and Asia Minor but also in Syria and more distant countries. There were numerous Gnostic sects; but we need not stay to mention them by name. They differed from each other in their estimate of the Old Testament and in the amount of Greek, Babylonian and Jewish speculation and mythology which they admitted into their theology. They all agreed in several leading ideas. Their name Gnostics comes from the Greek word *Gnosis*, that is, 'knowledge,' because they asserted that they possessed a very lofty and perfect knowledge of spiritual things. One of the main elements of their teaching was this, that the Supreme God is so pure, and matter is so impure, that He can have no connection with it. Consequently they postulated the existence of a number of divine and semi-divine beings, through whom the power of the supreme God was brought to bear upon matter for the creation of the world. In consequence of this peculiar conception of the Godhead, they could not believe that the divine being Christ was actually born and put to death. Consequently they distinguished between the man Jesus and the heavenly spirit Christ, and declared either that Christ entered into Jesus at His baptism and left Him before the crucifixion, or that, when Christ was about to be crucified, God snatched Him away and substituted some one for Him or put an image in His place. These facts may be found in any good Church history, or history of Christian Doctrine. See Fisher, pages 48-60, or Harnack, Vol. 1, pages 252-262.

Now among these Gnostic sects there was one group which arose in Arabia and South Babylonia in the third century, and which has continued to exist near Basra on

the Persian Gulf to the present day. Their doctrine was a very mixed one, containing Jewish, Babylonian and Persian as well as Christian elements. Different parties among them differed in their precise doctrine of the person of Christ, but all of them were Gnostic, that is, they refused to believe that the heavenly being was put to death. This sect is known as the *Mandæans*, from *Manda*, which in their language means *gnosis*, so that *Mandæans* means Gnostics. They also called themselves *Sabians*, that is Baptists. They were very influential for several centuries and were found up and down Arabia, Babylonia and further east. (See the *Encycl. Britt.* under *Mandæans*, or any good Church history).

It is well known that Mohammed came in contact with Jews, Christians and other sects as well as heathen Arabians during his younger days. It was from these Jews, Christians and eclectic sects that he received whatever knowledge he possessed of the Bible. Now it is perfectly clear that he received his account of the life and death of Jesus chiefly from Sabians or from Christians with Gnostic leanings; for His ACCOUNT OF THE CRUCIFIXION IS PURELY Gnostic. We here print it in full from the *Koran*, Surah IV, 155-156. The subject is, The Sinfulness of the Jews. The following are the words:—

"But for that they broke their compact, and for their misbelief in God's signs, and for their killing the prophets undeservedly, and for their saying, 'Our hearts are uncircumcised,'—nay, God hath stamped on them their misbelief, so that they cannot believe, except a few,—and for their misbelief, and for their saying about Mary a mighty calumny, and for their saying, 'Verily, we have killed the Messiah, Jesus the son of Mary, the apostle of God,'—but they did not kill him, and they did not crucify him, but a similitude was made for them. And verily, those who differ about him are in doubt concerning him; they have no knowledge concerning him; but only follow an opinion. They did not kill him; for sure; nay, God raised him up unto Himself, for God is mighty and wise!" (Palmer's translation in *S. B. E.* Vol. VI, p. 39).

Readers will note carefully the words used here, "They did not crucify him, but a similitude was made for them." God is represented as snatching away Christ and putting an image, a 'similitude' in His place, which the Jews crucified, thinking they were crucifying Christ. This is pure Gnostic doctrine, and Mohammed had learnt it from the Sabians. We have the clearest proof that he knew and honoured the Sabians; for they are mentioned in the *Koran* three times along with Jews and Christians, and it is said that if they live good lives, they will be saved. See the *Koran*, II, 59; V, 73; xxii, 17.

Here then we have the orthodox Mohammedan account of the crucifixion of Christ: Christ is taken up to heaven before the crucifixion, and some other one, 'a similitude,' is put to death in His place. There is no mention of Jesus being taken down from the cross alive at all. Indeed the theory is that the 'similitude' was really put to death by the Jews.

The Qadiani doubtless was brought up to believe this doctrine, and so he grew up with the idea that Christ did not die on the cross. But what he teaches now is not orthodox Mohammedan doctrine at all. His theory, that Jesus was taken down alive from the cross, laid in the grave in a swoon, and then crept out weak and weary on the third day, is not found in the *Koran*, nor in any ancient book at all, but is altogether a modern invention, which was put forward in Europe in the early part of the nineteenth century as a hypothesis to account for the resurrection of Christ. It is now absolutely discredited, as we showed in our former article.

* For No. 1, see February 10th, Ed. 1904.

Thus the Qidiani is a heretical Mohammedan in what he teaches: he is simply retailing at second hand an old theory which no sensible man will think twice about today.

The Inquirer.

SOUTH AFRICA'S LEPERS.

SCENES AT ROBBER ISLAND.

Seal Island, or (as it is better known) Robben Island, is the colony of a colony, for it is there that South Africa sends the greater proportion of her lunatics and lepers. It is the leprosy part of the island which is the most interesting, and an account in the *Cape Argus* depicts some piteous scenes among the natural beauties which the island possesses in plenty. An incident that happened in the narrator's visit is characteristic of the care with which safety regulations have to be enforced.

The guide pointed to a bottle of strong-smelling vegetable oil, which, he said, he was convinced would be effectual as a cure if freely used during the early stages of the disease. The visitor went to extract the cork, but his arm was hastily checked. The restraining action indicated that probably the cork was constantly fingered by the lepers, that probably there were some of the bacilli on his hand at that moment, and that if he put his hand to his lips it was not impossible that he might swallow some. The curious point was, as showing the power of imagination, that the whole of the notist's arm underwent a sensation for a second, as if it were suddenly shrivelled up and withered. The sensation was distinctly felt, and is interesting as showing the power of "suggestion."

THE LAST SAD RITES.

Passing from one dormitory to another, through a passage on either side of which is a room, a smell as of a sickly Eastern incense is noticed. Look to the left; in the rim of a cask are set several sticks of incense burning away, and sending up little clouds of incense. On the floor, outlined under a sheet, stretched out a small figure. A little Malay boy has just died of the cruel disease, and the party of eight Malays, including three women, one of them European in features and colour, dressed in almost startlingly brilliant but richly hued attire, who formed a portion of the tug's passengers this morning, are his relations, who have come to perform the last sad rites. He is to be buried in the Malay cemetery on the island.

There they are in the opposite room, busy preparing the shroud, covering it with spices. There is something almost eerie in the swift accustomed way they work at their gruesome task. Wonderful, when one looks a little beneath the surface of things, is it to note the strength of these impalpable ties woven by the human social system, whereby the most disagreeable tasks are carried out without any compulsion save the moral one resulting from those ties.

The scene is worthy of the painter's art for apart from the sad story their occupation indicates, the blazing hues of the women's dresses, the red fezzes of the men, the swarthy faces, make a remarkable ensemble of colour in the room, which is brightly illumined by the sunlight. One of the women is the boy's sister.

A VETERAN'S HARD CASE.

On, then, into the next coloured dormitory. Here are several more patients in bed. This one, old looking and withered of visage, but with a something pleasing in his face, has his head wrapped up. Poor chap! he went through the Zulu war for the old flag, and has got his medal. Lepers, one begins to realize, are not race apart; they are everyday folk, 'like you and me,' stricken through some dread fatality with the disease.

The pictures on the wall are pleasing; that snow-covered English village scene must be refreshing to look at in the hot summer days. This old chap with a pleasant face has lost both legs through leprosy. Sitting in the little wheeled cart, he proudly shows how he can work his way about the room by turning the wheels with his hands. He, too, consents, quite delighted, to have his photo taken.

Out on to the verandah. A group of coloured men in various stages of the disease, down to the legless one, are lolling listlessly in the sun. 'How long have you been here?' 'Fifteen years,' is the reply.

STRIKEN YOUNGSTERS.

In another building the pitiable spectacle is presented of a number of lads, some the merest children, afflicted with the disease. One can hardly tell whether their gay chatter and laughter accentuates or relieves the piteousness of it. They are crowded together at a table, playing some game with a board and dice, in which they all seem to take the keenest interest.

In another room is introduced a coloured man, quite young apparently, who has to walk on his knees, dragging his dead, withered legs along the ground. He shows his hands; they are hardly better than rounded stumps. The fingers and the palm have disappeared. 'You'd hardly think it now,' we are told, 'but he was once a good cricket and football player.'

C. & M. Gazette.

FIRE-WALKING FIJANS.

We have heard of fire walking in Burma. Those who witnessed it were filled with wonder at a sight which they were at a loss to account for. The explanation given below is no doubt the true one, since it is well known that the hand may safely be thrust into white hot metal, if first made wet:—

At a meeting of the Royal Colonial Institute, held on December 15th, Mr. W. L. Allardyce, C. M. G. read a most interesting paper on the fire-walking of the Fijians. He explained that the object of his paper was to supply information with regard to some of the ancient customs of the Fijians, including fire walking or the ceremony of Vilavilairevo, that is, the glowing oven, by which is meant the extraordinary feat of walking barefoot over red hot stones. A number of views supplied a very realistic idea of the ceremony as performed now a days. The circular earth oven around, and through which the Fijians walk, is about twenty-five feet in diameter. It is dug out in the first instance to a depth of between two and three feet, and then large logs of wood are stacked up in it to a height of several feet above the ground. Some of these tree trunks are as much as fifteen and twenty inches through. Stones varying to size from six inches to two feet across are placed between the logs and on the top, and the fire is kindled about twelve hours before the fire-walking takes place. Prior to performing the ceremony, such charred logs as remain on the top of the stones are removed by long, incobustible rope vines, and the rough surface of the oven is levelled. The temperature at the edge of the oven is about 120 deg. Fahrenheit, while, on the one occasion when a thermometer was suspended immediately over the stones, it registered

28 2 deg. Fahrenheit, when the solder melted. When the Master of the Ceremonies considers that the oven is sufficiently levelled; the natives walk over it barefooted, and, after doing so, show no sign of having passed through this extraordinary ordeal. What is it that prevents the flesh of the fire-walkers from being burnt? Can some of the Indian readers of this paragraph answer the question? It should be possible in the land of the Yogas, of the ascetics, of the sanyassis, to learn how the natural effect of fire is avoided. Some interesting notes corroborating the statements made by Mr. Allardyce, appeared in the *Daily News*. Knowing the interest, which Indians take in such triumphs over Nature, I append them as they stand. They are as follows:—

Mr. Allardyce's account of fire-walking among the Fijis is corroborated by the Rev. A. T. Saville the Hon. Sec. in East Sussex to the London Missionary Society. Mr. Saville witnessed precisely the same feat in the island of Huahine, near to Tahiti, distant 1,500 miles from Fiji, and one of the first Islands in the Pacific to be reclaimed from heathenism. Christianity had been established for sixty years, but Mr. Saville was still assured by his reasons that natives, fortified by evil spirits, could walk over intensely heated stones. Mr. Saville himself was incredulous until a day came when conviction was forced upon him by the evidence of his eyes. An oven had been constructed for cooking roots which could only be eaten after subjection to great heat. Great trunks of trees and large boulders were mingled together in a high mound over circular holes. At sunset the wood was kindled and by morning there only remained the stones which were white hot. Six or eight young fellows brought up in Mr. Saville's own school stood dressed in calico shirt and loin cloth. An elderly native went through a short incantation, waved a branch several times, after which the boys calmly paced from stone to stone till they reached the other side of the 20 foot chasm. With equal safety and composure they retraced their steps. Their hair was not singed, their attire had not suffered, nor were their feet, which Mr. Saville examined, in any way injured. The natives explained that the stone had to be absolutely white hot. Does not the explanation lie in the action of the moisture on the foot protecting it momentarily from very great heat?

NOTICE.

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THE JUMNA MISSION HIGH SCHOOL, ALLAHABAD.

For particulars as to fees etc,

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NOTICE! NOTICE!!

There will be a united meeting of the Punjab Sunday School and the Punjab Young People's Society of Christian Endeavour in Gordon College, Rawalpindi April 12-14.

"The Rev. D. Enlyn Evans B. A., the new I. S. S. U. Associate Secretary, Dr. Wherry, Miss Hewlett, Dr. H. M. Newton, Mr. M. Wylie, Rev. D. R. Gordon M. A., and others are expected to be present, and take part. On the first two days, S. S. topics will be considered, and C. E. subjects on the third day. In connection with the S. E. Union meetings, there will be morning sessions in Hindustani and afternoon ones in English. Among the items for discussion, are the following:

"How to prepare for and conduct the Annual Sunday School Examinations."

"Work amongst European children."

"Different methods of Sunday School organization."

"Training of teachers."

"Advisability of holding District S. S. Conferences."

"Decision Day—What it is, and how to observe it."

"Desirability of a Sunday School Magazine."

"The Christian Endeavourer in Mission work"

"The Panjáb C. E. Union."

Will all intending visitors and delegates please send their names to W. E. Nicoll Esq, Gordon Mission College, Rawal Pindi, by April 1st at the latest. Hospitality is kindly offered by the Rawal Pindi friends at the rate of 8 as per day to Indian visitors, and Rs. 1—4—0 per day to others. If any Missionary brethren, who cannot themselves be present, would be good enough to favour the undersigned with ideas or suggestions on any of the above-mentioned topics, it would tend to enhance the profit and usefulness of the meetings.

W. SCOTT, DASKA. (Panjáb C. E. Union)

J. I. HASLER, DELHI (Panjáb S. S. Union.)

We hope there will be a large gathering at that assembly. No work counts for mere in the extension of the Kingdom of Christ in the Panjáb.

WANTED.

A Zanana teacher, an Assistant Teacher for a small Girl's School and a Bible woman.

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Mrs. FORMAN,

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UNCLE SAM'S GREATEST SECRET.

If there is any secret which Uncle Sam jealously guards, it is the process of manufacturing the fibre paper upon which his money notes are printed. He pays a Massachusetts firm forty-three cents a pound for it, and this firm does its work under the surveillance of government agent. The paper is manufactured of the finest rags, cleaned, boiled, and mashed into pulp. As it is rolled into thin sheets, silk threads are introduced into it by a secret process. These are the distinguishing marks, making imitation of the paper well nigh impossible. The sheets of paper, already counted twice and placed in uniform packages at the paper mill, are stored in a treasury vault and issued to the Bureau of Engraving and Printing as wanted. Before leaving the Treasury, they are counted three times more, and the receiving official at the Bureau must receipt for them. Then the bundles are unwrapped and the sheets are counted twenty-eight times by a corps of women. This is to insure that each printer gets the recorded number—no more, no less. If one sheet of this precious paper be lost, the entire force of men and women, having access to the room where the misplacement has occurred are kept in, like so many school children, to find it. Each sheet is issued from the vault for the printing of a definite amount of money upon it. If the lost sheet were intended to ultimately represent four thousand dollars' worth of notes, the group of employes to whom the responsibility of its misplacement has been traced must make good that amount, if they cannot locate it within a reasonable time. The most expensive loss which has thus occurred was of a blank sheet issued for the printing of eighty dollars upon its face.—Juon Efreth Watkins, Jr., in *Ladies' Home Journal*.

"THE HUMAN FLY."

Some time ago when the authorities at Washington consulted steeple-climbers as to the best method of repairing the main tower of the post-office building, the replies were discouraging. The cost was so great that the project was about to be abandoned when one of the officials, having heard of a man named Southerland, calling himself "The Human Fly," consulted him. The *New York Sun* describes the interview:

"Why, it is not worth while talking about," asserted Mr. Southerland. "Tell me what you want me to do and when you want me to do it."

The official asked him whether he intended to use a scaffolding or ropes, and if ropes, how he intended to get them to the top of the tower.

"Ropes! scaffolds!" exclaimed Mr. Southerland, scornfully. "I don't use them. They are for amateurs. I walk up. That is where I got the name of 'The Human Fly.'"

"But, my dear man," said the chief clerk, despairingly, "you might as well try to walk up the wall of this room."

"I will," replied "The Human Fly."

He quickly opened a valise, donned an odd-looking pair of shoes and a still more peculiar-looking pair of gloves, and stepping to a side of the room clear of furniture, calmly walked up the wall until his head touched the ceiling, with as much ease and facility as if he were climbing a ladder. Then he came down and removed his suction shoes and gloves.

This man, who is quite proud of his title, "The Human Fly," is well known in Europe.

It was he who put up the pole and balyards, and raised the American flag on the Eiffel Tower, in Paris, worked on the spires of the Cathedral in Cologne, Germany, and climbed up the outside of the chemical stack in Glasgow, Scotland, one of the tallest chimneys in the world.

Southerland was formerly a sailor in the United States Navy, and in climbing through the shrouds of the old-style frigates, and upon sailing ships, he acquired the absolutely iron nerve and lack of "nerves" that makes it possible for him to pursue his perilous vocation.

HOW DR. BARNARDO BEGAN

Mr. Waljee of Karachi, who is at present in Australia, has kindly sent us a few issues of the *Australian Temperance World* from which we learn of the great noble and useful work done by the Temperance Societies in that country. The following incident from the life of the distinguished Dr. Barnardo we extract from one of the issues:—

Dr. Barnardo, who has done so much for the streets' waifs of London, came to devote his life to this work as the result of the following incident:—

He was closing the rooms of a city mission one night after the children had gone, when down by the stove he saw one poor little ragged urchin standing without hat or shoes and stockings. He said to the boy: "Boy! it is time for you to go home."

The boy never moved.

Dr. Barnardo went on closing things up, and by and by he said again: "My boy, why don't you go home?"

The boy said, "I ain't got no home."

Dr. Barnardo did not believe it, but asked the boy to come to his house, and after giving him something to eat heard his story. He was an outcast, without father or mother, without a place to sleep.

Are there more like you? asked Dr. Barnardo.

"Lots of 'em," said the boy.

"Will you show me some of them?"

"Yes; I can show you," said the boy.

So about midnight he went out with that boy, and they threaded their way down some of the streets of London, and then into a 'close,' and the boy pointed to a kind of coal bin in this area and he said, "there's lots of 'em in there."

The doctor stooped down and lit a match, and there wasn't a boy in there. He thought the boy had been swindling him. But the boy wasn't at all abashed. He said, "Cops have been after 'em; they're upon the roof."

And with that the boy went up a brick wall on to a tin covered roof, pulling the Doctor up after him.

There, on that winter-night—it happened to be a star-light night—the Doctor saw thirteen boys cuddled up, and one little boy hugged close to his brother to keep warm; nothing under them but a tin roof; nothing over them but the star-lit sky.

The boy said, "Shall I wake 'em?"

It occurred to the Doctor that he had one boy there, and this boy was going to waken thirteen more, and he didn't know what to do with one, so he said "No. But that night, on that tin roof, he stood and promised God that he would devote his life to the outcast boys and children of London. How he has carried out that promise the whole world knows to-day.

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